3:Beals, Carrasco & McCorkle E-5 (1940-1942)1944
NU34 Tarasco NU34
Sierra Tarascans

USES OF THE
TARASCAN HOUSE

362 kitchen. With few exceptions, the entire family
513 sleeps on mats about the fire. Cold weather and lack of bedding are given as the reasons for this. Even where a masonry-adobe structure with a bed exists, the family normally sleeps in the kitchen.

362 On ceremonial occasions modifications occur. The house to some extent becomes a center of activities, while cooking will move into the open or under supplementary sheds. These occasions are not many. In the main, family life takes place outdoors when the weather permits; in the kitchen when it does not. The term "house" in practice is a euphemism, and some members of the family may not enter the structure for days at a time.

592 ## HOUSE SIZE AND HOUSEHOLD SIZE
362 A survey of Cherán houses was made to deter-
125 mine the relationship between size of buildings

[p. 28d]

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125 and the number of persons in the household. A sampling technique was used, and about 5 percent of the houses in each *barrio*, or *cuartel*, were measured and a census of their inhabitants taken. The only subjective factor in the study was the selection of houses for measurement. An effort was made to select houses in different classifications more or less in the proportions in which they seemed to occur in the *cuartel*. As this study was done only after several months of familiarity with the town, it is believed the subjective error is not large. Comparative data are given from the town of Sevina. In the latter town, two streets were selected, and data taken from every house on each of the two streets from the central plaza to the edge of town.

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[135]
[591] It is evident that in an appreciable number of cases more than one family occupies a lot. This situation may be due to several causes. In some instances, it is a reflection of extreme poverty. In others, it results from sons remaining with their parents after marriage. In some instances also sons or sons and daughters may jointly occupy a lot inherited from their parents without subdividing the property.

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[735] In those cases where no house existed, 15 out of 52, poverty is indicated. It is true, however, that cases may exist where the person may be relatively comfortable financially and has not built a house because he has no agricultural land and hence no great need for storage space. In most cases where more than 1 family occupied a lot, there is a separate kitchen for each family. In the 22 cases in which more than 1 family occu-

8: Kaplan E-5 (1948)1953 NU34 Tarasco NU34
Sierra Tarascans

in communities other than Paracho, places which are culturally considerably more Indian than is Paracho.

When we inquired into the question of ethnic identification, it soon became apparent that the concept of biological race was not important in the town. Members of the populace generally regard themselves either as "sons of the pueblo" or as having come to Paracho from elsewhere. Consequently when the question was put, "To what race do your parents belong?" responses ranged from "I don't know" through "They came from here" or "They were born here" to "We are all people of Paracho" or even "All the 'Romeros' are one family, they all belong to the same race." The question was therefore worded either, "Are your parents native (*natural*), Mestizo or what?" or, "Are your parents Indians, Spanish (*de razon*) or what?" and — usually in one of these two forms — the question was put to 256 people.[4] It was our purpose to standardize the question, to secure comparable results, and yet to leave the way open for free elaboration.

The field team consisted of a physical anthropologist, the able field assistant, Prof. Pablo Valesquez G., who conducted the interviews connected with the mensurational part of the study, and the social anthropologist. The responses to the question were noted as heard, together with such supplementary explanations as the informants occasionally proffered. This record was kept independently of that made by the field assistant and both have been utilized.

Two hundred and eighty-nine of the parents were reported as being Indian and 167 as being Mestizo. Although almost all persons were able and willing to make the judgment it did not always carry much conviction and one got the impression that emotional involvement was usually totally lacking.

The series may be further analysed to note the frequency with which children report similarities or differences in ethnic identification between parents. In the great preponderance of instances children reported both parents to be of the same ethnic background, either both Mestizo or both Indian. This regularity of parallel responses is at least in part derived from the nature of the formal interview, where it is easier to give the same answer to the same question about two individuals than it is to consider the question twice. It is interesting, however, to note that where "mixed" parentage was mentioned, a significantly larger number of respondents reported their fathers as Mestizos and their mothers as Indian than did the reverse. The more frequent mention of Indian mothers may represent an overt expression of a realization that the fathers — or rather, the men in general — are the ones who enter into the Mestizo-like activities (com-

[4] In the tabulations which follow "Indian" includes responses recorded as *Indio, Indigena, Natural*, and Tarascan; "Mestizo" includes responses recorded as *Mesciado, Cruzado, de razon*, Mestizo, half and half, revuelto, and white.